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Nevertheless, among primitive peoples news often travels with amazing alacrity. One example of a technologically primitive but effective medium is the "jungle telegraph" of relayed tom-tom beats. The people of the steppe also developed an institution for the rapid transmission of news and rumor: the uzun kulak (the "long ear"). As soon as a given item of news reached an aul, a man mounted his horse and sped to the nearest encampment to inform its inhabitants of imminent danger or the presence of the tax collector. This form of rumor-through-cavalry still achieves some surprising results. During the collectivization drive, it frequently happened that by the time the grain-collecting party arrived in an area, all Kazakhs had disappeared—men, women, children, animals, tents, grain, and all. Soviet sources testify to many instances of the effectiveness of the uzun kulak. In view of its institutionalized character, "the long ear" qualifies for mention as an established means of communication in Kazakhstan.

The "long ear" is a peculiarly Kazakh form of communication. Another communication phenomenon of typically Soviet origin is that of mass agitation. Inkeles devotes a goodly part of his book to the topic of agitation and the agitator. From the point of view of the audience (kolkhoz or factory workers, miners, students, or the public at large), the agitators are transmitters of the current Party line regarding theoretical orthodoxy, persuaders who must induce their listeners to fulfill given economic goals. According to official figures 60 per cent of all agitators were KSSR Party members. The rest came mostly from the Komsomol organization.[1]

In 1949, there were 12,580 propagandists (of whom only 400 were full-time propaganda workers) and 122,000 agitators in the KSSR;[2] in 1951, the figures reported were 15,810 and 158,652.[3]

A particularly interesting form of agitation is the Red Yurt. The use of Red Yurts in Kazakhstan is comparable to that of Red Tents in other critical Soviet areas. Red Yurts travel across the country, stopping in areas where the Party wants to intensify its drive for bigger and better production. In 1948, for example, a Red Yurt was set up in Western Kazakhstan; it served the livestock breeders of a large collective. Among them it organized 300 veterinary, literary, agitation brigade, and dramatic circles. Its library contained more than 500 books on art, politics, and technical subjects.[4]

The activities of the Red Yurt illustrate a major truth about the Soviet Union: It is extremely difficult to delineate within any area of the Soviet Union what falls under the heading of communication, or agitation and propaganda, or perhaps information and education.

[1] *Kazakhstanskaia Pravda*, 26 Feb 49.
[2] *Ibid.*
[3] *Ibid.*, 16 Dec 51.
[4] *Kul'turno-Prosvetitel'naia Rabota*, Vol. 13, No. 7, July 1952, p. 47.

181 as he sees a possibility of success or gain. Vindictiveness also constitutes one of his motives, when he is not inclined to stealing. Most Kazakhs are very cold-blooded in appearance and in general try to seem to be men in
[158] control of their passions. Yet this is a mask for as soon as this false equilibrium is destroyed by something, they are seized by a terrible quick temper and fury sometimes leading to frenzy and raging which spares neither them-
[147] selves nor others. The Kazakhs have a remarkable ability to bear physical pain. Probably this is a consequence of their rough upbringing, which to a still greater degree makes them insensitive to the sufferings of others. In this connection the women form a praiseworthy exception, and in the past more than one unhappy /351/ prisoner was indebted to them for the easing of his fate, and sometimes even for his freedom.

461 As a result of their limited desires the Kazakhs are lazy. The Kazakh works hard only from extreme need, and when his stomach is full and his body clothed, then for the most part he prefers the eastern keif (delightful idleness) to any work.

• 203 574 Idleness and boredom have aroused curiosity in him. The Kazakh not only loves to listen to news, but along with this he has a great inclination to tell about things. Every smallest event or incident, no matter how trifling, gives him an excellent occasion to ride to the nearest aul and relate in great detail his khabar or news. It is self-evident that during this the Kazakh is not averse to adorning it a little. To know some interesting

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khabar is exactly the same as having an invitation ready in one's pocket to a filling dinner in any aul. As soon as the newcomer says that there is khabar, he is regaled at once and he eats and relates it to his hosts. Then at once one of his hosts uses this opportunity to get something to eat in the next aul, and hurries off there with the news. This explains the unusual speed with which rumors spread in the steppe.

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Upon contact with advanced nations, the Kazakhs adopt their superficial gloss and their habits for themselves with remarkable rapidity, but without losing their own nationality or being contemptuous of it. The sciences are quite accessible to them and they understand especially easily an analytic type of exposition. They do the Russians full justice, recognizing in them a moral and physical advantage. Thus they have the saying: Sary-kazak kara-kalmak, sary-urus kara-kazak, which means, the Kazakh is as much whiter or brighter than the Kalmyk as the Russian is more than the Kazakh. This proverb applies just as much to moral qualities. Thus the Kazakhs often come to Russian functionaries to be tried.

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/352/ The Sarts

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The origin of the Sarts. There is no Sart people. But the Russians have followed the nomads in using this name for the sedentary population of Turkestan, the people who live in the towns and villages and work in agriculture, the crafts and in trade. The people who have been given this name differ greatly both in language and in origin, but possess